istered No. R. 414.

BERKELEY BAPTIST DIVINITY SCHOOL LIBRARY

THE BURMA NEWS

FEBRUARY, 1935

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

HYMN AND TUNE BOOKS

Sacred Songs and Solos

R1–(Tonic Solfa)	Rs.	5/8	E2 (words only)	Rs.	3/15
H2	,,	5/8	Z2 ,,	,,	1/8
F2	,,	7/8	A2 ,,	,,	1/–
F3	,,	7/12	X2 ,,	,,	–/11

Miscellaneous

Alexander's New Revival Hymns (words only)	Rs.	–/4	Hymns for Young Life	Rs.	–/8
The Christian Choir	,,	1/8	Christian Hymns and Songs	,,	1/4
Fellowship Hymns	,,	3/6	Revival Songs — Coleman	,,	–/12

Lorenz

Songs New and Old for Men's Voices	Rs.	2/8
Childrens Choruses No. 1 Assortment (25) set	,,	9/6
,, ,, No. 5 ,, (20) ,,	,,	6/4
New Quartets for Men's Voices	,,	2/8

Rodeheaver

Standard Hymns and Gospel Songs	Rs.	3/–	Full Redemption Songs (paper)	Rs.	–/12
Rodeheaver's Gospel Songs	,,	1/8	Full Redemption Songs (cloth)	,,	1/4
New Songs for Service	,,	1/4	Golden Bells	,,	–/10
Williston Hymns	,,	1/–	Plantation Melodies	,,	1/8

Hope Publishing Co.

Songs of Hope	Rs.	1/8	Best Anthems	Rs.	2/8
Funeral Hymns and Songs	,,	1/12	Winnowed Anthems Nos. 1 and 2	,,	3/4
Choir Gems, No. 2	,,	1/12	Hope Anthems	,,	2/–
Hope Choir Selections, No. 2	,,	1/6	Gospel Songs for Men	,,	2/4
Worship and Praise	,,	1/4			

Pickering and Inglis

1000 Redemption Songs	Rs.	3/–	New Gems of Song	Rs.	2/4
Special Mission Hymn Book	,,	1/4	Special Mission Hymn Book (words only)	,,	–/2

THE

BURMA NEWS

H. W. SMITH, *Editor.*

Published on the 5th of each month at the American Baptist Mission Press, Rangoon, Burma.
Subscription Rates: Single Copy with postage, Rs. 2/6, $0.75;
Subscriptions in the U. S. may be sent to Geo. B. Huntington, Esq., 152 Madison Ave., New York

Vol. XLVIII Rangoon, Burma, February, 1935 No. 2

From Pyinmana to the Borders of Burma

I feel like singing "Beautiful Burma" as I have toured this month from the mountain tops on the borders of China to the tidewater creeks of the Irrawaddy Delta. Taking Mrs. Case and Miss Prince during the first part of January we went by motor car through the N. Shan States to visit Mr. Geis and the Kachins at Kutkai. I climbed to one of their hill top villages and studied the surroundings of their long dark houses with the chickens, pigs and cattle all under the same roof. For people cultivating hill sides freshly cut each year they seemed to have a better balanced and productive agriculture than the Karen tribes in the Toungoo Hills. They were unacquainted with the Pigeon Pea which might well be introduced into their *taungyas* with their paddy. Nearly every house kept bees which is unique for Burma.

Students from the Kutkai Bible School each week-end went in twos to a village and not only taught the children and preached but also helped to clean up the dirt and rubbish, started gardens and worked to improve the health and economic life. On their return a report on their work was submitted to Mr. Geis. I saw more brush cleared and more vegetables growing around these homes than elsewhere in the villages of Burma. Saw Tha Nu, the Karen Christian Headmaster of the Government Kachin School at Kutkai, also had gardens and desired to introduce improved pigs. The Kachins around Kutkai are rather recent converts and are eager to be taught. Mr. Geis is getting them well grounded in the principle that with their own hands they must produce the things which they want for their improvement. The new church they want they will have when they collect the stone and build it.

At Namtu we joined the Christians in their new year festivities. A mining town is not considered ideal soil for a Christian church, but Pastor Spurgeon, a Pwo Karen of Maubin, formerly an army chaplain, is doing a good work in keeping the values of the spirit above silver and gold among some ten races which constitute his church. We realized something of his task as we met some who had sold all the treasures of life for gold and silver and were poverty striken while rolling in wealth with all that money could buy stacked about them.

The Namtu bazaar showed a marvelous mixture of races from the four quarters of Asia. Agricultural products, brought over the border of China, of special interest, were walnuts, soy bean cake, eggs tied in sticks of wheat straw, cured ham and

dried sheets of milk. I also found a large and valuable type of garlic which I brought home to plant.

Around Lashio it seemed as if China was being poured into Burma. Thousands of Yunnanese coolies were on the march on their cold season migration to Burma. All were men and they brought over products for sale on bamboo poles across their shoulders and remained to work on timber, roads, etc., till the rainy season when they return to cultivate their land in China. They take the place of the Indian coolies so commonly seen in Lower Burma. Also we passed scores of mule and bullock caravans on the move. At Lashio we met Saya Po Nee, Headmaster of the Government School who is the moving spirit of the local Baptist Church with about forty Christians. He is almost as influential as a Sawbwa.

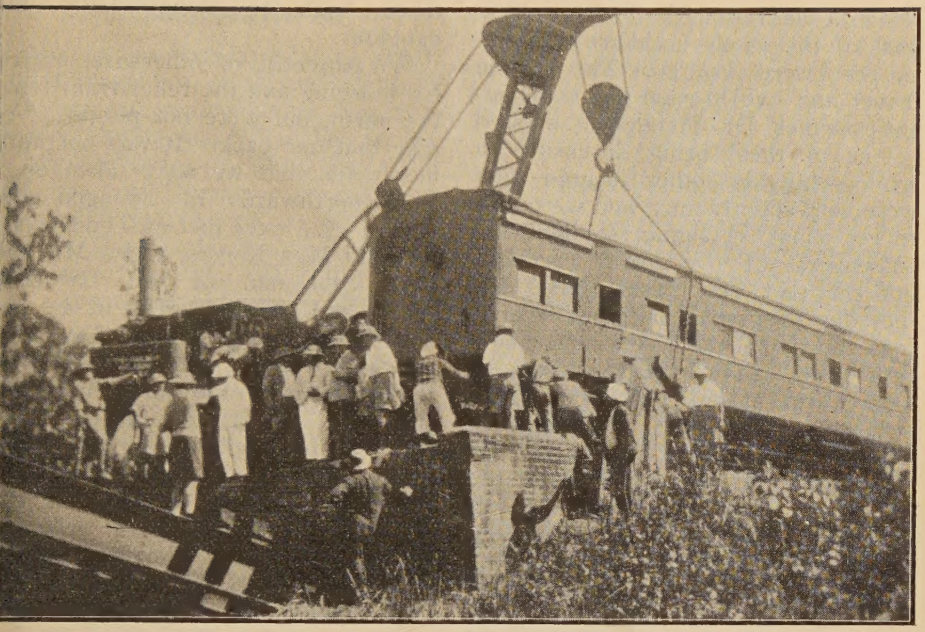
The latter part of January I started, with the graduating class of the agricultural school, on a tour of agricultural observation, propaganda, concerts and evangelism in Lower Burma. We started with the Ford and trailer and the tour includes two nights in Toungoo district, one in Pegu district and a series with Mr. Fletcher and his motor launch among the Pwo Karens of the Maubin district. Most of the places visited have been in the Pantanaw region where villages lined the creeks and cultivation extended back on islands sloping away to perennial swamps. As we go we have been studying the little book," Political Economy of Burma," by Furnivall, which throws much light on the rural life of the Delta and would be well worth the reading of all station missionaries. We also have been making inquiries into the labour income of different types of farmers we meet. We find the "Kine Cultivator" on alluvial land which is flooded part of the year growing almost no paddy and many other diversified crops but under present conditions making a much better income than the farmer who grows paddy exclusively.

We called on Miss Kam of the S. P. G. Mission at Pedaw who has a small hospital and several dispensaries under her charge run by vernacular trained nurses who have studied at their children's hospital at Mandalay. The cost for support is one-third of a government anglo-vernacular trained nurse and the charges paid by the villagers covers the cost of medicines. The housing and equipment is simple and within the economic ability of the villagers. It is suggestive of what we might do with vernacular girls sent to the children's hospital at Mandalay.

The days spent with Mr. Fletcher have increased our admiration for the Pwos. They show a great openness of spirit for the gospel and large villages even where there are no Christians welcome preaching. At Thayakyaung, where Mr. Willans referred last month to U Pan Bu who had started a school with a Christian teacher in a deserted monastery he had built, we now saw the man baptised with five of his relatives. Great interest was shown here through the influence of this man.

At Kattiya we found remnants of the old Ko San Ye movement where there were many backsliders of those baptized through the work of Mr. Sumner Vinton thirty years ago. Also the free mission of U Oh independent baptists have many groups coming into co-operation with the regular association churches and there is a new spiritual fellowship of believers seeking to win the non-Christians around them. The drama on the Apostle Paul has been shown night after night and a most cordial response is given to straight gospel preaching. Many are saying they want to turn to the "Jesus way." A great movement toward Christ is coming among the Pwos of the Maubin Field. Let us pray for them.

Brayton C. Case.



Carriage in which Our Missionaries Rode

Taunggyi

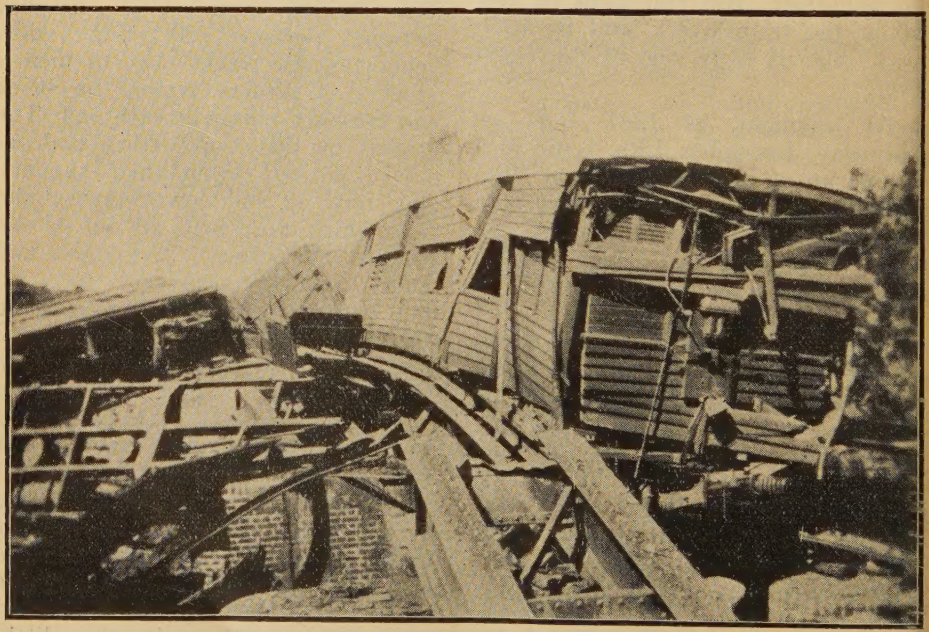
Back home in Taunggyi, and *o thankful!* But you want to hear bout the train wreck said by Rail-vay Officials to be one of the worst ver.

At midnight, at 12-07 a.m. on aturday, December 15th, being in a ompartment of the train from Ran-oon to Mandalay, with Dr. and Mrs. Henderson, comfortably asleep, we ere awakened by rough jarring otions and a sudden stop, as if we ad struck a solid stone wall. I ought at once that some car ahead ad left the rails and was running ver sleepers, making the jarring rough the train, but on arising and uestioning men who were hurrying st, learned that a bridge had broken wn, and that the engine and several rs had passed over it already. Soon r. Henderson was called out to at-nd a hurt man, and then we got a tter idea of the extent of the wreck. nd when daylight arrived I went out and over the place. I never saw even a picture, of a worse wrecked train than this one. The bridge was over a dry stream, perhaps 30 feet wide, supporting the tracks (two of them), great iron girders resting on brick and masonry pillars at each end. The girders on this "up" track had removed entirely from their support, and stuck up and down between the rails which were bent all out of the straight into curves. The engine and tender, and three carriages were on their backs fifteen feet away from the road-bed, the carriages smashed into match-wood, and the engine a mass of tangled iron. On the rails of the bridge and crosswise were two other carriages — one badly smashed but the rear-most one with only the fore-end smashed in. The carriage we were in came next, and was solidly on the rails, and not injured in the least. A few feet further and we would have been on the wrecked bridge, if not down in the ditch.

What a deliverance! The strangest part of the whole accident was that so few were injured. The engine driver and two firemen had some injuries which Dr. Henderson dressed — one of them being insensible a while — but the other injured ones were very slightly hurt, and were able to get about. I cannot see how the passengers of overturned carriages got off scot free from hurts, but they dug themselves and their belongings out from the wreck and made fires on the sand of the dry stream, to keep warm, as did most of the passengers in the train. It was very cold, and fires were a comfort. In the dark with only lights from the hand torches to help, it was difficult to know if there were any still in the wreck, but search went on until after daylight, and no bodies found. One very old woman succumbed to shock, so Doctor Henderson said, but did not appear to have been hurt by the accident otherwise. Her daughter was with her, and later the body was taken back to Rangoon by the daughter.

We patiently, or otherwise, waited for morning and the relief train from the north, but were not permitted to take that one back. It was not until nearly ten that we were taken on a train northwards to Toungoo and Thazi. We were met at Toungoo by Mr. and Mrs. Rogers, and a Mr. and Mrs. Stockman of the Salvation Army, and got a breakfast in the station waiting room. Then on to Thazi which we reached at 9-30. We transferred at once to the train for Kalaw, and were having a peaceful sleep when again awakened by an earthquake. The train was still in the Thazi station, and at 8-30 in the morning we were on the way to Kalaw and home. Bessie and some natives met us in Kalaw and soon we were bowling on to Taunggyi in our own car, reaching home at 4-30, full of gratitude to God for His care and protection.

C. H. Heptonstall.



Wreck of the Mandalay Train

Moulmein—Karen

January has been as busy as usual, ith a jungle trip or so, and trying to ake up my mind whether one man ould take on more than he can do, s Mizpah Hall is to fall his way. The st day of December I came in rom Kye Do, where we had been ear the Siamese border, and had met me men from the other side. It as a great trip with eleven elephants nd more than thirty in the party. one eighteen days, visited ten places, aptised ten converts, got in the guard ouse, (where we had a most enthu- astic meeting,) and had personal lks with a number of men.

One of the men was the headman f "Hate Village." He was clearly nverted, and so was the "Se-Ein- oung" at the next place. Both men ave a large following, and so much hoped from them.

We got back in time for the Karen chool sports, and also in time to see he Streeters, going home from the urmese Association at Thaton. It as a pleasure to have our old neigh- ors at dinner, even one short even- g.

An event of importance to our lks is the passing of Thra Po Win's ather on December, 31. He had een a pastor in Naungbo for some rty years and had done some good ork for his Lord. His illness was dden and brief. His going leaves gap in our too thin line about Tha- n.

Also, a few hours before I return- l, Thra Joseph and wife were called Tavoy on account of the illness of r father, an old pastor whom we d known long years ago in Tavoy. esterday Thra Joseph and Thramu rtia returned to us, weary with eir vigils. Her father is at rest.

We are just starting to Kawkereik another tour for a week. We ed to keep going, and keep praying r this big field, with its large non- ristian population of over 300,000.

The "Sentinel," Kalaw, still is ready to welcome some good friends who may wish to share it with us, or have it all to themselves.

A. J. Weeks.

❖ ❖ ❖

Back From Furlough

Though we are on the retired list, I have no doubt that many will be interested in our movements. The journey from America to Burma seemed a long time but was full of interesting details. Going across America we stopped in several places. We saw the Tilbes and McGuires, and called at Miss Price's home, but they were out. In Denver we were told that they estimated that six out of every ten were receiving Government relief, and they expected that during the Winter, the number would rise to eight out of ten. Whilst all *hope* for the best, yet all through America there is great uncertainty as to the future.

We reached Japan in time to see the damage done by the typhoon in Osaka. The school building we stayed in had bulging walls and was braced to hold it up till repairs can be made. In Manila, another typhoon had wrecked about fourteen ships, some of which we saw on the beach.

We stayed about six weeks in Shanghai, and the memory of my daughter's home, where her husband's influence and her own approach so closely to the ideal Christian home, forms a very beautiful spot in our travels.

It seemed strange that after coming more than half way round the world, the last night before we reached home, should be marked by a railway wreck. Mr. Heptonstall will speak of that, yet I would say in closing, that the watch-care, which kept us from all injury and possible death, makes me feel increasingly that our plans for the preservation and upbuilding of the work in Mongnai are being used by our Heavenly Father.

A. H. Henderson.

Maubin — Pwo Karen

December 28 — January 25, just four weeks and a day, saw my two Bible Women S'ramus Thein May and Hta Yin, my cook and myself on tour by cart, day in and day out, among the villages dotted over the wide paddy plain west of the river between Danubyu and Yandoon.

While this part of Maubin District rightly belongs to the Maubin field, it is also the Home Mission area worked by the Pwo Karen Conference, and it was chiefly to visit the new Christians of the Conference in response to an earnest invitation from Sra Po Lu of Danubyu, that we decided to spend the month there.

We were piloted from village to village by Sra Po Lu's son, Sra Tha Htin Liu, who works with his father as an evangelist.

We visited three of our own churches and about a dozen villages where the new Christians of the Danubyu church are found. Most of these were former Ko San Ye disciples, and have now come into fellowship with the Conference Churches. They speak both Pwo and Burmese, but Sra Tha Htin Liu who does most of the travelling among them this year, preaches almost entirely in Burmese, as they do not understand the Bible language in Pwo.

We were most cordially welcomed in every village visited, both by Christians and non-Christians. For the most part we had comfortable homes or chapels to stay in, and two of the quietest nights of the trip were those in which we slept in a " ghan " by the threshing floor, as that was the only Christian abode in the village. We had an exceptionally good time there, and found some almost ready to confess their faith. The same crowd came every evening, and were most delighted when they found they could sing. Our services were informal, and we tried to make the message as simple as possible so " they could take it in."

Our seminary students and Bible women need to practise more the art of teaching. Preaching goes way over the heads of these simple village folk. And if they are to understand Pwo Karen preaching it is necessary to give them a *religious* Pwo vocabulary which they certainly haven't got. Burmese is fast becoming the *native* tongue of the younger generation of Pwos.

Industrially, these Pwo villagers are *poor* in the midst of plenty. The paddy was being carried away to market, especially the last week of our tour. It has been an abundant crop but most of the land is no longer in the hands of our Karens.

Very few of the children are in school, and where there are schools, the children do not attend regularly, especially harvest time. The leaders are calling for teachers, but haven't the wherewithal to support them.

Health conditions are anything but satisfactory. The s'ramus and I spent a great deal of time treating terrible cases of itch, that needed a gallon of ointment instead of a *pint*. It seemed an impossible task, but I hope our demonstration treatments and talks did some good.

Spiritually, our village Christians are *much* in need of light. They have " put off " a good deal, but oh! how little of the new life they have " put on " and how little they know of the riches of their inheritances in Christ! Would that we could stay with them longer and teach them!

Next month I am to have the " Harry Morris," to visit the riverine villages above Maubin, and then my work as a touring missionary will end. Mine has been a time of seed sowing; I hope Mr. Fletcher will have the joy of an abundant harvest. He is now out with Mr. Case and his team from Pyinmana, and I am sure they are having a great time.

Miss Lucas leaves in April for furough. I am graciously allowed to emain in Maubin one more year nough on the retired list. It is with o small amount of sorrow that I ıust lay my armour down, but such life, and we must keep our faces o the sun even though it is the sunet.

Minnie B. Pound.

❖ ❖ ❖

Judson College Notes

With the new year, the new Constiıtion for the college has gone into ffect. The new Governing Body has eld its first meeting, and the Staff as elected its committees to carry on ıe various lines of work which are nder its control. The work has tarted well, and there is a feeling of ıterest in all the problems affecting ollege policy.

January is the month for sports. he annual college Sports Day saw our records broken, and the girls' rchery showed marked improvement ver that of previous years. The boys' nnis tournaments are being run ff, and their swimming meet is still the future, but all other events ave now been completed.

Over the week-end of January 18 - 21, the college acted as host to the ams from thirteen High Schools for ıe Inter-School Sports meet. Bapst English High School again won ıe highest total number of points, ith Judson Boys' School second, and ıe Karen High School of Moulmein ird. A Relay Race for girls this ar brought seven teams to compete. his was won by the Diocesan Girls' igh School of Rangoon, with the Iethodist Girls' High second, and Ioulmein Karen third.

We took this opportunity to show ır guests as much of the college as ossible, and hope that they enjoyed eir visit here as much as we enjoyed ving them. They saw something of e more serious side of college work, as well as of the sports side, when on Friday evening they attended the final Inter-class Debate of the year, between the Senior Intermediates and the Junior Bachelors. The Andrus Challenge Cup was won by the Intermediate team in what was decidedly the best debate we have had this year, with both teams giving examples of excellent debating.

The student Christian organizations are steadily at work. The most significant progress is seen in the organization this year for the first time of a Provincial Committee for the Student Christian Movement in Burma. The return of U Hla Bu, who has been elected the Chairman of this Committee, has put life into the Movement. We are gratified to be able to report the formation of a Student Christian Association this year in the Training College for Teachers, and take great satisfaction in the knowledge that it was largely due to the enthusiasm of old Judson students now in the Training College that this new Union came into being. With Student Christian Unions at work in University College, the English Seminary at Insein, and the Divinity School of the Church of England, as well as here at Judson, we feel that at last we have what begins to look like a real Student Christian Movement in Burma.

The College Church is planning a series of evangelistic meetings for February, and the choir is to present "The Crucifixion" on February 10. We look forward to both these activities as sources of spiritual blessing and strength.

As the end of the college year draws nearer, we hope that Christian workers and missionaries in the various parts of Burma will make a real effort to put these young people to work during the coming long holiday. There are many of them who will be glad to help if they are asked to do definite pieces of work, either in the

town churches, or in the district in Daily Bible Schools and other such enterprises, and we believe they will both give and receive a blessing if they can have a part in the work while they are at home. If you do not know who all the students from your district are, we shall be glad to tell you if you write us, and to help you get in touch with them.

H. K. Hunt.

❖ ❖ ❖

Fiftieth Anniversary

On January 5, Miss Ruth W. Ranney celebrated the fiftieth anniversary of her arrival in Burma as a missionary, when she was welcomed by her grand-parents in the old Bennett Place on Mission Road. At her *first* arrival she was welcomed by her parents, then pioneer missionaries in Toungoo. This anniversary was celebrated by a tea in the Guest House drawing room, Maymyo; the Vincents, Wesleyan missionaries, Mr. Grigg, and the three ladies living here, were the guests. The cake with its yellow lettering and a ship sailing from a tiny U. S. A. flag towards a yellow pagoda, yellow dishes and sweets were all indicative of the golden anniversary.

❖ ❖ ❖

Something New at Pyinmana

Bill and Hazel Cummings have just returned from Moulmein with Robert Bruce (7 lbs.). He's new. The Smiths are back from furlough, and that was new a month ago. We are living on the old compound and if ever we get thoroughly settled that will be news too. We are at home to our friends "on the road to Mandalay."

The Cases went to Mandalay (by car!) and while there he received his K. I. H. Medal or decoration. We all rejoice with him that some of his tireless efforts for the good of the Burmese people have been recognized. After Mandalay they went to Maymyo, Kutkai, Lashio and Namtu where the large silver mines are located. Miss Prince from Moulmein went with them. But you will probably hear more of that trip from them. We know that wherever they went and had the chance, they preached the Gospel of Christ and of course Brayton would tell about Pyinmana eggs, pigs, chickens and crops.

On the farm it's seed time and harvest. Bill Cummings is harvesting and threshing paddy and it's a bumper crop. We have shaken off the old threshing machine half a dozen times and we're not through yet.

Sugar cane also is being harvested and the next year's crop is being planted at the same time. There is a fine new crop of pigs coming on now and we butcher one or two every Thursday. In the garden Mr. Case has tomatoes planted all over the place. There will soon be tomatoes for every possible use, from cocktails to catsup.

We are glad for all of this sowing and harvesting, but the things that stir our hearts most as we come back to Pyinmana is the sowing of The Word by students, teachers and missionaries, in homes, schools and villages. The result is a new interest in Christ and a definite, "wanting to hear." And the greatest harvest of all is to bring souls into the kingdom. Seventeen men, women and children accepted Christ as Saviour and followed Him in baptism on the Sunday before Christmas, and since then others have asked for baptism. Truly the fields are white unto the Harvest" pray ye therefore the Lord of the Harvest that He will send forth labourers into His Harvest.

Joe Smiths.

❖ ❖ ❖

Our Witness to the Spirit

"The staple of spiritual life and godliness consists in a sense ever abiding of our dependance on God's indwelling Spirit, combined with a prayerful panting of soul after larger manifestations of the Spirit within us."

W. H. Hewitson.

Bhamo — Kachin

Though we are shivering with the d up here in Bhamo, our health is cellent. We had frost and some of e plants suffered, but at this time I nk the worst cold is over.

As usual we had meetings with the omen in the villages on Saturday orning. Last Saturday we went to place fifteen miles from here, and the meeting I counted about eighty esent. Because it was the day for e five-day-bazaar quite a few of e women from the surrounding vil-es had come. We were happy to et them all. There were two reli-us talks, and two Temperance talks all short but to the point. After e meeting we invited those who shed to visit the nurse, as she might p them with their aches and pains. is is the time when we can visit th those who do not want medicine. chin is not as un-understandable as nce was, but it is still very difficult r me to find the right words for the swers I wish to give.

During the Christmas holidays we nt to two Chapel Dedications. The st one was in a village eleven miles m Bhamo, and the chapel is unpre-tious, just as the village is active l alive, but unpretentious. They re happy, however, to have this ce where they can worship God. e second place was thirty miles ay, in a village where there is a ool. Three rather large stones in small stream prevented us from ng the whole distance to the village the car, so we walked the last two es, and left the car at the side of road, with monkeys scampering up l down the trees to see this funny ng in their midst. The chapel is on ttle hill, so it can be seen for quite istance. These people do not have ell their neighbors, or any stranger t they are Christians. Their chapel s it for them. It is a wooden struc-e, of the ordinary churchly shape. ool rooms are downstairs, and the upstairs is one large room, for wor-ship. About three hundred people had gathered to help these people rejoice over the completion of their chapel.

New Year's we spent in a village near the hot springs. We enjoyed the concert, and were very much interest-ed to see how they managed a very good program with very little para-phernalia. We spent the night in a bamboo-grass hut prepared for the Government official. The children brought in straw and we put our bed-ding on that. It was very hard, but in the morning I was surprised to find how well I had slept. A little stream nearby furnished the splashing, gurg-ling music for our restful slumbers. After a short prayer with the head-master of the school, who was quite ill, we went home, to our ordinary labors.

Frieda Peter.

❖ ❖ ❖

Maymyo

To my fellow-missionaries in Burma and on furlough, I desire to express my heart's gratitude for the sympathy which you have felt for me, and many of you have expressed by letter and telegram.

It is impossible for me to ade-quately portray the sense of loss which I have suffered. She who throughout forty-four years was my life-companion, counsellor, and co-labourer in the service of our Lord Jesus Christ, is no longer with me. For her, the Home-going was ideal, a swift transition from earthly scenes and experiences, inclusive of years of weakness with periodic suffering, to *the Paradise of God,* and the imme-diate fellowship and presence of the Saviour Whom she dearly loved. "Absent from the body; ..... present with the Lord." But, for me, her abrupt and totally unexpected departure was mysterious and terrible. From early morning when, with

lightning-like swiftness, the "second stroke" fell, until early afternoon when she entered within the veil, she was unconscious. There were no priceless farewell words to linger in my memory. My wife carried with her, her personality, her love for me, her confident expectation that when my life-work shall be completed we shall meet again. Furthermore, I confidently believe that there, on the other side of the concealing veil, she continues her prayers of intercession to God the Father, through Christ the Mediator, for me, for her friends here, and for this Mission-work in which she was so deeply interested. This, dear friends, comforts and heartens me, in my loneliness. Again, I thank you.

Several were baptized at our out-station at Lashio in January, and two Christian homes were established there by marriage. At Omo, a Lisu village, inland from Hsipaw, another out-station, a cheering number of recent believers are awaiting my coming to them, March 5, to baptize them who formerly were demon-worshippers. Two or three couples will then and there be united in Christian marriage. Thus does the kingdom of God spread in this land. In our English-speaking congregation, at Maymyo, three have signified their intention of being baptized on Easter Sunday, and we confidently expect there may be others to make the great and glorious confession on that anniversary of His Resurrection. How appropriate that loving disciples should, on that auspicious day, symbolize their union with Christ in His death and burial and resurrection, in the impressive ordinance He ordained (Matt. 28: 19; Matt. 3: 13–16; Acts 8: 26–39; Romans 6: 3–4; John 14: 21). An occasional letter, from readers overseas, would be valued and treasured, and shared with the indigenous Christians.

Ernest Grigg.

Tavoy — Karen

You may be interested in a trip I have just taken up the Tenasserim river from Mergui. I spent the first night with Dr. and Mrs. Ba Thai Chain, the very nice Karen Civil Surgeon of Mergui and his lovely wife. The next morning early I took launch up the river until noon when I got to a place called Sin Din. There I was met by Karens from the village of Za We, about three miles away. The people there have not been Christians very long. They have had a pastor who will return to them after finishing his course in the seminary. Meanwhile they get along with two enthusiastic though uneducated deacons, and the help of a home mission worker in a heathen village about seven miles away. He was there, too, when I arrived with a lot of his non-Christians. We had fine meetings that Saturday night and Sunday. At the decision time on Sunday noon, all those who were not Christians, about thirty, said they believed, but of course some did not understand, though some of the leading ones very decidedly did. No ordained man has been there for over two years, and for the first time in my life I wished I were ordained so that I could at least conduct the Lord's Supper, but we read the covenant together and had a consecration service for Christians that night, so we did the best we could.

The next morning I went with some people who came for me, to Te Po Ta, a place on the river, about fifteen miles farther on. We walked across a big loop in the river, and so got about forty miles farther up the river in that easy way. Te Po Ta is a very early Christian village, and has a good Woman's Society and Young People's Society. We had the usual meetings there, and especially I talked to the Young People's Society about Gospel Team work. We outlined it carefully

h notes and diagrams, and they de a list of dates and places they re going to. They seemed very n, but I was sorry I was not there g enough to take them on a cam- gn. They took me for a walk that ernoon to the big limestone rocks t stand up on edge near their vil- e. There are caves in them where ers live and the Te Po river runs ough under them.

Wednesday morning they took me miles up the Te Po river to Te Po On the way we passed some re rocks of the sort at Te Po Ta, higher, with wild goats on them, y said, and we heard gibbons wling at us, as we walked by. The crop was two miles long. At Te Ki people from Ga We wanted to go to their village four miles ther on, just for the afternoon. I d already walked ten miles that day, I thought I might never be there ain, so went over. They live on a ely hill, so we had a short meeting out a city set on a hill which can- t be hid. We got back to Te Po , just at dusk, and that evening we d a fine meeting first for Christians d then for non-Christians, and then Christians again. There were out seventy people there, and they stayed through. The people at Ga a wanted to start a Young People's ciety so as I had the topics with me showed them how. They wanted a nday School too, and so did Te Po , so I am going to get the papers them. They have to go to Tenas- im town to get them, after a lk of fourteen miles and a row at ride of twenty-five. The non- ristians were very much interested d those who could read took tracts, d the Christians there promised to ke one visit a week at least, to e home of a non-Christian and talk him about Christ. There too, they ve had no Lord's Supper for over o years.

The next day we returned to Te Po Ta, and from there three Young People's Society boys rowed me about twenty-five miles down the Tenasserim to the town of Tenasserim. We went down from three in the afternoon till eleven at night, as the current was against us part of the way, since the tide comes up that far. We slept at the house of Saw Yo C (this is how he writes his name) and the next morning I was going to another village but I couldn't get a launch out, so I spent the day there. It is a very old town, much run down, but with an interesting rock near the river, with a depression which the tide filled and the place where the old kings and their wives used to bathe. We also saw a rock under which a woman was buried alive about one hundred and fifty years ago, to stop a bad plague. Apparently it did stop about then and so the rock is still held very sacred. The Yo C's are the only Karens and the only Christians there, and they are a great help and inspiration to the Karens from the villages around, who come in, to the court, or for mail.

Saturday morning at seven I left by launch for Mergui and arrived at five in the evening. The scenery was like the prettiest parts of the Hudson river, as it must have been when old Hendrick Hudson first went up. My steamer for Tavoy left at six, and I arrived home about ten on Sunday. This trip made me see with my eyes the needs of these people, and the importance of visiting them, for since they read very little or not at all, their services remain faithful but dull and they have little effect on the heathen around them unless they get inspiration from outside. The same would be true of us too.

G. R. Anderson.

❖ ❖ ❖

"By nature our ideal is a gratified Self; by grace it is a gratified Christ — a living for others for His sake."

Charlotte Murray.

Maubin — Karen

The Fletchers are making an effort to contribute to the NEWS more regularly this year for it seems as if we never can keep up with our correspondence and so we avail ourselves of this opportunity to keep some of our friends in touch with our work. This has been a busy touring month. The first part of the month we were still out on our Christmas trip. That was an experience, I can tell you, for it is a Herculean task to take three small children (ages 2, 4, and 6) to the jungle for eleven days. We lived on the mission boat and went from village to village. Always there was a crowd to see the children, and their curiosity and questions were seemingly endless. But if our going to be stared at awakened some interest in the Gospel message, it was worth while. We had good crowds everywhere, and after treating them to the gramophone we did a good deal of preaching. At one village there was a big gathering for Christmas, and 900 Karens were fed for two days. About half of those were Christians, and it was gratifying to see the friendly spirit between the Free churches and our own. We also visited two split churches, who received us cordially. Altogether about fifteen villages were visited. On the surface things seem to be getting along all right, but when the people come and tell us their troubles, we realize their needs, spiritual and physical, and our hearts go out to these poor jungle people. After that tour was finished, Mr. Fletcher brought the family home and deposited us, and then went on touring with the evangelists. And now for the last two weeks he has had the privilege of having Mr. Case and his band of thirteen boys touring with him. They stopped at Maubin for one of the centers, and put a splendid program before a big crowd at an outdoor meeting. The pageant on Paul was especially interesting and effective and held the audience attentive. There have been seven baptisms lately, one of them the man Mr. Willans mentioned who started a phongyi kyaung that was turned into a Christian school. There has also been some active opposition.

Virginia Fletcher

❖ ❖ ❖

Here and There

Curson Ward,
Presidency General Hospital,
Calcutta.

Dear Friends:

As a proof of progress, I myself am writing this letter with my pen. A month ago my fingers were unable to grasp and control a pen, but I have been doing my own writing since New Years day. Another line of progress has made it possible for me to shun my bed, except at night, and to use my feet and legs for their intended purpose. In the main, my locomotion is stiff and painful; but, some days are much better than others and then I receive a chorus of congratulations, from patients, nurses and doctors, because of my spryness.

The anaemic condition is yielding to the treatment I am now receiving and I am steadily recovering my lost strength and weight. However, the nervous affection of some of the abdominal muscles, which persistently defied the efforts of my doctor throughout last year, is still all too evident, and I am not encouraged to hope for a complete cure for several months to come. Nevertheless, I know that prayer has been answered in the past, and I am still asking, and believing, that the strength and health required for the Master's service will be granted me in His own good time.

After Mrs. Hollingworth recovered from the attack of bronchitis, that for a time made her one of my fellow-patients in the hospital, and after I recovered my ability to write and

k, she and Florence returned to ıdoway. During the months that I e been helpless and absent from ıe, Mrs. Hollingworth has been rying the entire missionary burden the Sandoway field — where, a years ago, there were four mis- ıaries to share the task. Even en she was off the field, caring for in Rangoon and here in Calcutta, managed every possible phase of missionary responsibility by cor- pondence. And my latest letter m her brings the unwelcome news t Florence has been suffering from entery ever since her return to ıdoway.

am hoping to return home next nth, but my doctors make no defi- promise. We are deeply grateful all of you for your cheering mes- es and your petitions on our be- f. Please let me remain on your yer lists, that we may be active fruitful representatives of the at Servant of Mankind.

Very cordially yours,
Sidney V. Hollingworth.

❖ ❖ ❖

Christmas in Mandalay

The end of December was such a y time that I did not get my ws letter written as I had plan- l. This year we had ten Christ- s parties. Fine boxes of toys came ough the White Cross. And our ristians in Mandalay gave us pees thirty-two with which we e able to buy oranges, sweets and nuts for treats. We had Christ- s parties for a month for they be- the middle of December and con- ded the middle of January.

We tried an experiment of holding entertainment for our Vernacular ool out in the playshed. Our ool has grown to eighty, so that se children alone not to mention ir parents and friends fill the little ool building. In the playshed platform was devised with eight Burmese bamboo beds. Mats were rented and spread on the ground. The Boy Scouts from Kelly School came and showed our Wolf Cubs what "doing a good turn" really means. Everybody had plenty of room so all had a good time. They could see and hear. The children made their teachers proud of them. And the experiment proved to be a grand success.

Immediately after Christmas, I had the privilege of entertaining Mr. and Mrs. Case and Miss Prince at which time Mr. Case received his K. I. H. medal at the Durbar held in the Chief Throne Room of the old palace on December 28. It was a very happy occasion. During their stay here we visited Ava and Aungbinle villages and Mr. Case gave us some helpful suggestions in village reconstruction work.

At the beginning of the year our church pastor asked for suggestions for advance steps in the church work. The suggestion of organizing a World Wide Guild among the girls and young women of our congregation met with hearty approval from the elders of the church and the Women's Society. Invitations in the form of candles were sent out and seventeen young women met in Mrs. Hinton's home on January 25. They were much interested in the aims and work of the Guild when it was explained to them. The Guild Song and Covenant had been put into Burmese by one of the teachers of the Girls' School and these were used. The girls selected a suitable meeting time for February when they will elect officers and committee chairmen. There is an abundance of ability among them, and I am looking forward to their having as happy and helpful a time through the guild as I used to have in my church guild before coming to Burma.

I should be glad to know from others who are in W. W. G. work here in Burma some of your methods

of carrying on, and what study books you are using.

Our women's society has begun the new year with enthusiasm. More women of the church are attending than ever before. The programs for 1935 are so heart-searching that we are looking forward to a blessed helpful year.

Three for whom we have long been praying have recently confessed Christ. They are all from Buddhist homes. We rejoice with them in their surrender.

Marian H. Reifsneider.

❖ ❖ ❖

Thonze — Burman

We had a great year end; yes, both ends, the receding end of the old year and the beginning end of the new. Of course Christmas bulked large at the end of the old year. Our first Christmas was on December 21, and the last one on the 29th with two Christmases on Christmas day with forty-five miles between them and we did not keep them waiting at either place.

The most interesting Christmas of them all, however, was on the 29th, at Winthayet, one of the new villages we have gotten into during the year. We went out there and stayed all night, not because it was so far away, but because they wanted us to do so. We took three teachers along. The pastor from Zigon had already arrived, and we had a fine Christmas team. When it began to grow dark, a couple of men came along with guns, one on each side of the congregation. I asked the village headman what it all meant. He replied that he did not forget that we had been host to him when he was in Thonze and that he had sat at our table and eaten with us. Now he was going to see to it that nothing happened to us while we were in his village. I remonstrated that there was no danger, and that the men would needlessly lose their sleep. He replied that the men wanted to do it and that he had selected eight out of the many th had volunteered, and no one wou have to lose much sleep. So he h his way. We did not stay awake see if *they* did. Although not a pr fessed Christian he had given us special invitation to come and prea to the people. When we talked him about becoming a Christian, would say, "I am already in favo of it. Please talk to my wife." T next day we examined them both a the headman's assistant and his wi and an older sister, all of them ov sixty years of age and two of the over seventy. The meeting turne into an instruction meeting. The tw men will be baptised soon, and t women too, we hope. They nee more of a knowledge of the Chris They had not attended the meetings so well as their husbands. Howeve they played the part of Marthas a helped to provide food for folks fro neighboring villages.

You should have heard the childre sing! Then we had the unique exper ence of hearing the Winthayet choi Now please remember that a year ag there were no Christians in the vi lage. They had a choir of twelv most of them grownups. Last ye or rather the year before we baptize about forty folks in the neighborin village of Kyweteh. They wer to their neighbors in Wintha yet with the message. Like th early church, they proved thei true discipleship by winning othe to Christ. We had two Dail Vacation Bible Schools in these tw villages last year led by Saya B Myin, a student in the Burmese semi nary. Had school all day and singin and preaching a good part of th night. They slept and ate in a differ ent home almost every night and thu spread the Good News around. Thes schools are one of the best ways o doing village evangelism.

They sprang something new on u in the way of a Christmas tree. I

e first place they had two instead of e tree. But both together. They d the presents for the school child- n in baskets at the bottom of the ees. (There is a school in each llage with good mat buildings con- ucted entirely by themselves). After e exercises were over and the chil- en given presents, one of the teach- s invited the congregation to come rward and take a present off the e. There were lead pencils and slate ncils, and packages of peanuts and pped rice, and sticky rice and many ner things to choose from, all but e first two collected in the village d forest nearby. Everybody soon d a present, and the tree was strip- d as if by magic and yet in an derly way and every one had a pres- t of his own choosing. I am not re but it is the best way to strip a ristmas tree. Usually it is a long awn out time of confusion if not sorder. Try it once.

The next day which was Sunday had a carefully prepared Christ- as service. All our team and the o school teachers of the villages re drafted in. The teachers from onze took different sections of the e of Christ with a Christmas song tween and the two village teachers k their part too. Mrs. Latta and were not left out either. But the wning glory of the day was the nderful sermon by the pastor of gon, U Hla Bu, which will likely his valadictory sermon to those ople as we have had news t he has been stricken creep- palsy. He began where the chers left off with the bap- m of Jesus, of His useful life, full of good deeds, always telling Good News, and of Good Our ther. Then he came to the Cross l the Resurrection. He is a master descriptive Burmese. Choosing the st subtle words in his magnificent cabulary to carry his meaning, he tured the physical sufferings of Christ on the cross till you could al- most feel the nails going through your flesh. Then with even greater des- criptive power he told of the mental sufferings of Christ and His heart- break on the cross where He cried out, "My God! My God! Why hast THOU forsaken me?" He broke down and wept and we wept with him. Then he made a plea to the vil- lage Headman calling him by name and "My Brother!" and to the others; and these old people came forward as he told of the many times he had preached to them of Christ the Redeemer and he wept for them. He is a big strong man and never in the twenty years we have worked to- gether have I seen him in tears. Then we bade them "good bye" and started for home which we reached by dark, tired but glad we had been privi- leged to be at that meeting, for the Lord was there in power.

J. T. Latta.

Note — Since writing the above Saya Hla Bu has passed to his reward.

❖ ❖ ❖

Karen Bible

The Karen Bible — original translation — is now available on India paper, making a very neat volume on India paper, making a old edition. Limp cloth, round corners, red edge, Price Rs. 8. Limp leather, Rs. 10.

❖ ❖ ❖

D. V. B. S.

The response which he D. V. B. S. work has received up to date has been most en- couraging.

For those who are repeating D. V. B. Ss. in the same places, we have prepared a new course of Bible stories, in outline, which can be secured at the A. B. M. Press.

The A. B. M. Press has in stock only fifty complete sets of the D. V. B. S. pic- tures which are sorted out for the different grades.

Ma Hannah.

❖ ❖ ❖

Pray to have your faults revealed to you, even if the revelation must come in a way that hurts your pride.

—*J. R. Miller.*

Notice

Permit me to call your attention to the Annual Meeting of the British and Foreign Bible Society on February 15th. You are aware that the Rev. H. C. Willans, formerly of the Wesleyan Mission, has recently begun his service as Secretary of the Bible Society. Furthermore, the British and Foreign Bible Society has elected your Field Secretary as a member of their Managing Committee. This is the first time that we have had a missionary member on this Committee.

Field Secretary.

The Annual Meeting of the British and Foreign Bible Society will be held in the Hall of the Diocesan Girls' High School, Signal Pagoda Road, on Friday, February 15th, at 6-30 p.m.

The Hon'ble Sir Arthur Page will preside at the meeting and the speakers will be the Lord Bishop of Rangoon and the Rev. R. H. R. Liddell, M.C., M.A.

Will you kindly give this meeting publicity on Sundays, February 3rd and 10th, and urge the members of your congregation to support us.

H. C. Willans,
Secretary for Burma Agency,
B. and F. Bible Society.

❖ ❖ ❖

Vacation Possibilities in Mogok

I have had correspondence with several missionaries about the two mission bungalows which are available for the hot season, here in Mogok. Neither house has been definitely promised to anyone as yet, however. If, therefore, anyone is looking for a comfortable bungalow at not more than thirty rupees a month during the hot season, now is the time to write me. For full description of these bungalows, see the October News. Our friends, Mr. Scott, the American Consul, and Mrs. Scott, are spending a month in Mogok at present, and declare that the place goes far beyond their expectations for climate and for scenery. The last section of the road into Mogok, has been finished, and a good many visitors are driving up nowadays in their own cars, from various points, such as Namtu, Maymyo, Mandalay, and Rangoon.

A. C. Hanna.

Urgent Notice

At the special session of the Referen Committee January 22, it was found nece sary to change the date of the March Refe ence Committee from the 20th, as printed the last minutes, to the 26th. The minut of this special Session will be printed wi the March minutes, therefore take speci note of this change.

Field Secretar

❖ ❖ ❖

Ladies Please Note

Ladies of the Women's Board will l pleased to know that housekeeping a lowance has been restored as from May 1934. This explains the credit notices se out in January.

O. A. Hastings,
Mission Treasure

❖ ❖ ❖

Graduation

The Annual Graduating Exercises of th Baptist Divinity School will be held in th Burmese Seminary Chapel, Seminary Hil on March 8, beginning at 4 p.m. There wi be six graduates, four young men and tw young women. Of the young men three a Burmans and one a Mon from Siam. C the young ladies one is a Sgaw, and th other a Pwo Karen. This will be the secon class for graduation since the opening of th school in 1927, and one of the members o this class will have the distinction of bein the first B. A. graduate. We give a cordia invitation to all to attend these Exercises.

A new class will be admitted at the oper ing of school in June. Those who hav passed the high school final with marks hig enough to make them eligible for entranc to the University are eligible for admissio We should, however, strongly advise suc students to take at least a year of work a college before coming to the Seminar Those desiring further information shoul write to W. E. Wiatt, Principal, Baptis Divinity School, Seminary Hill, Insein.

W. E. Wiatt

❖ ❖ ❖

Born

To Rev. and Mrs. W. Cummings, a Moulmein, on December 8, 1935, a so Robert Bruce.

❖ ❖ ❖

Important

Mrs. Heptonstall writes that up to dat only seven missionaries have written i giving material for the Annual Report. I you want your station represented this year please send your material in at once.

BURMA MISSION DIRECTORY

Field Secretary — Rev. & Mrs. C. E. Chaney, D.D.
Office: 121D Mission Rd., Rangoon Tel. Address: "Baptisma"
Mission Treasurer — Miss O. A. Hastings Tel. Address- "Ambaptreas"

BURMAN MISSION

Rangoon
iss Beatrice Pond
iss Mary I. Laughlin
iss Mary D. Thomas

Insein
iss Gertrude Teele

Moulmein
r. & Mrs. P. R. Hackett
iss Mildred Mosier

Tavoy
ev. & Mrs. M. L. Streeter

Bassein
ev. & Mrs. L. W. Spring

Sagaing
ev. & Mrs. R. Cummings

Toungoo
Rev. & Mrs. L. B. Rogers

Thonze
Rev. & Mrs. J. T. Latta

Pyinmana
Rev. & Mrs. B. C. Case
Mr. & Mrs. Wm. H. Cummings
Rev. & Mrs. J. M. Smith

Prome
Rev. & Mrs. E. B. Roach, D.D.

Mandalay
Rev. & Mrs. H. E. Hinton
Miss Eva Cummins
Miss Marion Reifsneider
Miss Alice Thayer
Miss Lucy Wiatt

Pegu
Miss Mary L. Parish

Pyapon
Miss Cecilia Johnson

Henzada
Rev. & Mrs. E. B. Roach, D.D.
Miss Inez Crain

Meiktila
Rev. & Mrs. H. E. Dudley

Maymyo
Rev. Ernest Grigg
Miss Laura E. Johnson

Mogok
Rev. & Mrs. A. C. Hanna

Thaminingon Village
Kyauktaga, P. O.
Miss L. P. Bonney

SGAW KAREN MISSION

Rangoon
iss Marion Beebe
iss Violetta Peterson

Moulmein
iss Charity Carman
ev. & Mrs. A. J. Weeks

Bassein
iss Clara Tingley

Nyaunglebin
iss Rachel Seagrave

Henzada
Rev. & Mrs. A. C. Phelps

Shwegyin
Rev. & Mrs. C. L. Klein

Toungoo
Miss Effie Adams
Rev. & Mrs. G. E. Blackwell
Mr. Walter L. Keyser, M.A.

Tharrawaddy

Tavoy
Miss Gertrude Anderson

Loikaw
Rev. & Mrs. Lester Raney

PWO KAREN MISSION

Maubin
ev. & Mrs. E. T. Fletcher
iss M. B. Pound
iss Nellie Lucas

Bassein
ev. & Mrs. C. L. Conrad
iss Rebecca Anderson

SHAN MISSION

Taunggyi
ev. & Mrs. C. H. Heptonstall (retired)
iss F. Faith Hatch
r. & Mrs. C. R. Chartrand

Namkham
r. & Mrs. Gordon S. Seagrave, M.D.

Kengtung
ev. & Mrs. R. S. Buker, M.D.
ev. & Mrs. R. B. Buker

Loi Lem
ev. & Mrs. H. C. Gibbens, M.D. (retired)

KACHIN MISSION

Bhamo
Rev. & Mrs. J. M. England
Miss Frieda Peter

Namkham
Rev. G. A. Sword

Myitkyina
Mrs. H. W. Smith
(In charge)

Kutkai, N. S. S.
Rev. Geo. J. Geis

LAHU AND OTHER HILL TRIBES

Monglem China (P. O. Kengtung)
Rev. & Mrs. Vincent Young

Pangwai
Loimwe (P. O. Loimwe)
Rev. J. H. Telford, Ph.D.

(CONTINUED ON BACK PAGE)

CHIN MISSION

Sandoway
Mr. & Mrs. Sidney V. Hollingworth

Thayetmyo
Rev. & Mrs. E. Carroll Condict

Tiddim

Haka
Rev. & Mrs. C. U. Strait, Th. D.

MON MISSION

Moulmein
Miss A. B. Grey, M.D.
Miss Irene Daleen
Miss Grace R. Seagrave, M.D.
Miss Selma Maxville

BURMA MISSION DIRECTORY

(CONTINUED)

JUDSON COLLEGE

Rev. & Mrs. G. S. Jury, Ph.D.
Mr. & Mrs. F. G. Dickason, B.A.
Mr. C. E. Hendershot, M.A.
Miss Helen Hunt, M.A.
Miss P. Meader, M.A.
Mr. & Mrs. S. H. Rickard, B.A.
Mr. & Mrs. D. O. Smith, M.A.
Miss Eloise Whitwer, M.A.

INSEIN THEOLOGICAL SEMINARIES

Rev. & Mrs. V. W. Dyer
Rev. & Mrs. W. E. Wiatt, D.D.

TELEGU, TAMIL AND URDU MISSIONS

Rangoon

Rev. & Mrs. H. O. Wyatt, M.A., Th.D.

Moulmein

Miss S. T. Ragon

MISSION PRESS

Mr. & Mrs. H. W. Smith
Miss O. A. Hastings
Mr. J. B. Money

SCHOOL FOR MISSIONARY CHILDREN

Taunggyi

Miss B. N. Allen
Miss E. M. Taylor

ENGLISH WORK

Rangoon Immanuel Church

Maymyo

Rev. E. Grigg

Moulmein

Miss H. M. Good
Miss A. L. Prince
Miss Hazel F. Shank

RETIRED

Miss J. G. Craft, Maymyo
Mrs. I. B. Elliott, Maymyo
Rev. & Mrs. H. C. Gibbens, M.D., Loilem
Rev. & Mrs. A. H. Henderson, M.D., Taunggyi
Rev. & Mrs. C. H. Heptonstall, Taunggyi
Miss L. B. Hughes, Taunggyi
Mrs. J. B. Johnson, Taunggyi
Miss H. Phinney, Kalaw
Miss J. E. Parrott, Maymyo
Miss R. W. Ranney, Kalaw
Mrs. A. E. Seagrave, Rangoon
Miss Agnes Whitehead, Taunggyi

FURLOUGH IN BURMA

Rev. & Mrs. Wallace St. John, Ph.D., Taunggyi

ON FURLOUGH

Mr. & Mrs. J. Russel Andrus, Ph.D.
Rev. & Mrs. Paul Braisted, M.A.
Mr. & Mrs. Wm. B. Campbell, M.A.
Rev. & Mrs. J. H. Cope
Miss Ida W. Davis
Rev. & Mrs. L. A. Dudrow
Miss Nona G. Finney
Miss Martha J. Gifford, M.D.
Mr. & Mrs. Gordon E. Gates, Ph.D.
Mrs. C. E. Hendershot
Miss C. Hesseltine
Rev. & Mrs. G. D. Josif
Miss G. A. Maine
Rev. & Mrs. H. I. Marshall, D.D.
Rev. & Mrs. M. C. Parish
Miss H. V. Petheram
Miss Marian Shivers, M.A.
Rev. & Mrs. Walter D. Sutton
Mr. G. A. Sword
Mrs. J. H. Telford
Rev. & Mrs. Harold Young

RETIRED OR NOT IN ACTIVE SERVICE

Miss Kate Armstrong
Miss Lucy Austin
Mrs. Walter Bushell
Rev. J. E. Case
Rev. H. P. Cochrane, D.D.
Mrs. L. W. Cronkhite
Rev. & Mrs. J. E. Cummings, D.D.
Mrs. B. P. Cross
Rev. & Mrs. A. C. Darrow, D.D.
Miss Bertha Davis
Mrs. G. C. Gilmore
Mrs. Elisabeth Halliday
Rev. & Mrs. E. N. Harris
Mrs. O. Hanson
Mrs. Robert Harper
Mrs. E. W. Kelly
Rev. & Mrs. J. McGuire, D.D.
Mrs. L. H. Mosier
Mrs. C. A. Nichols
Rev. & Mrs. J. D. Richardson, D.D
Rev. & Mrs. H. E. Safford
Miss Anna H. Smith
Mrs. E. O. Stevens
Mrs. F. P. Sutherland
Rev. & Mrs. H. H. Tilbe, Ph.D
Mrs. W. F. Thomas
Miss Thora M. Thompson
Mrs. E. Tribolet
Rev. W. M. Young, D.D.